

THE  
THIRD PART  
OF THE  
GROWTH  
OF  
POPERY  
AND  
Arbitrary Government  
IN  
ENGLAND.

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LONDON,  
Printed for J. Smith. MDCLXXXIII.

# THE EPISTLE TO THE READER.

**I**T is a dismal consideration to think how greatly Poverty and Avarice, that Government have lately got footing in ENGLAND; the one renders Man miserable as to the inward Soul, the other with Respect to the outward Estate. Poverty destroys the very being of true Religion, it avers the very bands of humane Society, and will not suffer men to speak friendly to their neighbour for anguish of Spirit: It is an Egyptian burthen, it is a Yoke that neither we nor our Fathers could bear; and

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*The Epistle*

it is the natural tendency of the rational  
Creature to crave Felicity, and to seek  
that Quietude and Rest, which is sui-  
table to the Constitution of its nature,  
and that happiness which is Pure, Di-  
vine and unmixed is suitable to the  
Soul, and that liberty and freedom  
which is without confinement, and op-  
pression the mind of man desires for  
the welfare of his temporal State; but  
on how miserably do Popery and Ar-  
bitrary Government both destroy that  
Pure and Divine happiness which is on-  
ly consistent with the good of the Soul,  
and that Liberty and Freedom which  
conduceth to temporal welfare; for  
the first destroys the very essence of  
pure Religion which only is suitable,  
and convenient, good for the reasona-  
ble

to the Reader.

ble Soul, as it hath a natural tendency to the Communion of, and intercourse between the rational Creature and an infinite Creator, which only is the immense Ocean of all true and perfect blessedness: the other also is destructive to the temporal Interest of Mankind, for it ruins the Estate, confines the Body, discontents the mind, and is conducing to all those troubles which can concur to render the humane life miserable. Now to display the Growth of these two great Plagues and Miseries, viz. Popery and Arbitrary Government in England, is the drift of the following discourse, and is plainly exemplified to the satisfaction of every duly thinking Reader under these two heads of Discourse, viz.

Con

*The Epistle*

Contempt of the Publick Magistracy,  
and of the Ecclesiastical Ministry, as  
to the latter nothing more obvious to  
sense, nothing more conspicuous to  
the plainest demonstration of reason,  
than that Contempt and Neglect of the  
Ecclesiastical Ministry (which is a di-  
vine Ordinance) doth greatly conduce  
to the Growth of Popery, for when  
the Ecclesiastical Ministry is neglected  
and cast off, there follows abundance  
of Ignorance, Prophaness, and of  
Erroneous Opinions, which come from  
mens Atheistical Apprehensions; Ig-  
norance is the very Mother and Nurse  
of Popery; and the Popish Priests need  
nothing more, than to keep the Com-  
mon People in Ignorance, lest if they  
should come to the light, their Prophan  
bidden works of darkness should be disco-  
vered;

to the Reader.

versely; and hence they wickedly argue, that Ignorance is the Mother of Devotion; that Profaneness is conducive to Popery need not be argued; for what countenance to profaneness do their Pardons and Indulgences give and also what man but a Profane Atheist, or ignorant Sot would have dependance on such Poperies of pretended Religion; and since Ignorance and Profaneness are the very Portches of Popery; when these two Vices encrease in any Nation, it causeth Popery to grow upon it, for Error and Atheism are inseparable Concomitants of Popery, the chief occasion whereof springs from contempt of the Ecclesiastical Ministry which is instituted in order to enlighten the minds of Men, and to instruct them in principles of good

## *The Epistle, &c.*

good living, and to subvert Heresies and Errors; which means when contemned, men are in the inevitable way of Ignorance, Prophaneness and Errour, and consequently of Popery.

And as contempt of the Ecclesiastical Ministry is the way to have Popery grow upon a Nation, so also is contempt of the publick Magistracy, the way to Arbitrary Government, when Men will cast off the Yoke of lawful obedience, and be governed only by their own *Arbitrary will*. We read in Holy Writ, that when there was no King in Israel, every Man did that which was good in his own eyes. Every Man governed himself according to his own will; and then *Quot homines tot sententia*, Through the Diversities of Wills, when every Man must become his own Arbitrator, then the world must run into Confusion, Nations to Ruin, and the face of discontent will soon appear in all men.

And it is to much the miserable Case of England to slight the Ministry, and to contemn the publick Magistracy, which are instituted of God for the Civil and Religious good of Mankind.

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And the Lord said unto Moses, Gather the congregation together unto me, I will speak unto thee concerning this rebellious multitude.  
 And Moses gathered the congregation together unto him, and he said unto them, Behold, I have heard the Lord say, I will speak unto thee concerning this rebellious multitude.  
 And the Lord said unto Moses, Gather the congregation together unto me, I will speak unto thee concerning this rebellious multitude.

Now Korah the son of Izhar, the son of Kehath, the son of Levi, and Dathan, and Abiram, the sons of Eliab, and On the son of Peleth, sons of Ruben, took men

And they rose up before Moses, with certain of the children of Israel, Two hundred and fifty princes of the assembly, fathers in the congregation, men of renown.

And they gathered themselves together against Moses, and against Aaron, and said unto them, We take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them, wherefore then lift you up yourselves above the congregation of the Lord?

And when Moses heard it, he fell upon his face, and he said unto the Lord, O God, take not counsel with me: I fear I am dead.

And when Moses heard it, he fell upon his face, and he said unto the Lord, O God, take not counsel with me: I fear I am dead.

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Such



**S**ILGH is Satan's Malice, and the Corruption of Man's Nature; That the Church of God is Exercised with variety of Difficulties and Distractions; Satan turning himself into divers shapes, appearing in variety of Forms, and by several sorts of Instruments; sometimes acting one part, and sometimes another, whereof we have plentiful Evidences in the History of *Israel*, penned by *Moses*, who wrote the Story of many hundred years, and in the Book of *Exodus*, and this Book of *Numbers*, the things that befall (for the most part) his own Government.

Satan seemed to shew himself in *Pharaoh*, like a roaring *Lion*, or a wild *Beast* of the *Forrest*, breaking into the *Vineyard* of the *Lord* of *Hosts*, commanding first the *Midwives*, and afterwards his own *People*, to cast every *Son* of the *Children* of *Israel* that should be born, into the *River Nilus*, *Exod. i. 7* the last. And which made the men of *Israel* themselves to serve with rigour, and to sigh for hard *Bondage*.

2. And

1. And when (as it appeareth) after *Moses* and *Aaron* were sent from the Lord to deliver them; and the Lord sealed to it by many Miracles, the Devil appeared in the shape of a Mountebank or Jugler; apishly imitating the glorious Works of God by counterfeit Signs, and Lying Wonders, until the Lord did confound him, and brought him to an open Confession, *This is the Finger of God.* Afterward he proceedeth no further that way.

2. Now in the third place, the Devil puts on his harness, and appears like a mighty man stirring up *Pharaoh* by force of Arms to destroy them, and bring them back again into Bondage after they marched out of *Egypt*; but the Lord caused the Sea to swallow up *Pharaoh* and all his Host.

4. And now Satan remembering, how he prevailed over our first Parents in the Form of a Serpent, he putteth on that shape, and windeth into the Bosoms of many of the *Israelites*, stirring them up to Pride, Murmuring,  
 B 2                      Idolatry,

Idolatry, Fornication, Tempting of God, Lust-  
ing, and at last to Unbelief and Apostacy ;  
hereupon the Lord passeth Sentence upon  
them, and excludeth them out of the pro-  
mised Land, and adjudging them to wan-  
der Forty years in the Wilderness, the Lord  
reserved the Mercies they had forfeited, for  
their innocent Children.

Now in this time of Vacation, their old E-  
nemy was not idle, but seems to take upon  
him the appearance of an Angel of Light,  
and by his Accomplices sets on foot the Le-  
velling Design, viz. by his Factors, *Corah, Da-  
than and Abiram*; who said unto *Moses and Aa-  
ron*; Ye take too much upon you. What need have  
we of Prince and Priest, seeing all the Con-  
gregation are Holy, every one of them, &c.  
This was a most mischievous Plot, and more  
like to undermine the Church than *Pharaohs*  
Rage and Cruelty.

Where

Where ye may observe two things; First the Mutineers Attempt, and in that Four Particulars;

*First*, The *Actors*, and they are of two ranks.

1. The *Principals*.

2. The *Accessories*.

The *Principals* are described by their Names and Pedigree.

And of these there were *Two Parties*. *Korah* a *Levite*, and *Dathan* and *Abiram* *Reubenites*.

1. *Korah* and his Pedigree: He was descended of *Levi*, of the same Tribe whereof *Moses* and *Aaron* was; yea he was of the principal Family of *Levi*, coming from *Kohath*, who was the principal Son of *Levi*.

And this is thought to be one cause of the discontent, because the preheminance was given to *Elizaphan* the Son of *Uzziel*, *Numb. 3. 30*. He was appointed to be the Chief of the House of the Family of the *Kahathites*. *Elizaphan* was of the Fourth and youngest Family of the *Kahathites*, yet preferred to be Prince over them. This (as the *Hebrews* think) was offensive

offensive to *Korah*, who was of the second Family of *Izhar*, and occasioned him to rebel. *Korah* is noted as the Principal in the Rebellion, which *St. Jude* calls the *Gain saying of Kore*. Epistle of *Jude*, v. the 11. And in *Numb.* 27. 3. only *Korah's* Companies are mentioned, where Speech is of this mutiny. To *Elizaphan* was given the charge of the Ark and the Table, and the Candlestick and the Altars, and the Vessels of the Sanctuary, wherewith they minister, and the hangings, and all the service thereof; therefore (as *R. Sol. Jarchi* on *Numb.* 3. noteth) *Korah* was offended, that *Elizaphan* and his Family should have this Honourable Charge rather than *Korah* and his Posterity. Another part of these Actors were *Dathan* and *Abiram*, and *On*, Sons of *Reuben* (i. e.) descended from *Reuben*, who had forfeited his Birth-right by defiling his Fathers Bed.

*Reuben* had lost his Honour by his Sin; which his Sons by unlawful means seek to recover.

By

By the Sequel it appeareth, that *Korah* lifteth up himself, not only against *Elizaphan*, but against *Moses* and *Aaron*, who were descended of *Levi*, the Third Son of *Jacob*, and they did not only stomach at the personal preferment of *Moses*, but sought the Priesthood also, *verse 10*.

Now compare their Stations, *Numb. 2. 10*. Ye shall find, that the *Reubenites* were to be placed on the South-side of the Camp of *Israel*; and on the other side the *Kobathites*, of whom *Korah* was, encamped on the side of the Tabernacle Southward, *Numb. 2. 29*. These *Reubenites* encamped next unto the *Kobathites*, and so being Neighbours in Situation, associated themselves in evil, which *Sal. Jarchi* observing, saith, *woe, be unto the wicked, and woe unto his Neighbour*. Their quarters being so near one to another, their Agitators had leave to confer together, and to hatch this Conspiracy.

The Accessories in general were certain of the

the Children of *Israel* ; In particular Two Hundred and Fifty Men , described first by their Degree , Princes of the Assembly , or Called of the Assembly , or *Senatours* called to the Assembly , Men of Name , of Renown , famous in the Congregation , whereby the Conspiracy was the stronger. A small number in comparison of those , who were under *Moses's* Government ; yet in regard of their Eminence , such as had a great Influence upon the People.

2. Consider their Design , which as it was closely carried by them , so it is covertly laid down here. Their Aim was to destroy the present Government settled by God in the Church and Commonwealth of *Israel* ; to degrade *Moses* and *Aaron* from their Dignities , and in Case of resistance to murder them , and to raise themselves to the Chief Places of Command , and so to bring the People into a real Slavery , of whose Liberty they seemed so zealous.

1. That



10. 1. That their Aim was at the Priesthood, it appeareth by Moses his upbrading them, ver. 9, 10. And Moses said unto Korah; Hear I pray you, ye Sons of Levi; seemeth it but a small thing to you, that the God of Israel hath separated you from the Congregation of Israel; to bring you near unto himself, to do the Service of the Tabernacle of the Lord, and to stand before the Congregation, to minister unto them? And he hath brought thee near unto him, and all thy Brethren the Sons of Levi with you, and seek ye the Priesthood also? ver. 11. For which Cause, both thou, and all thy Company are gathered together against the Lord: And what is Aaron, that ye murmur against him? As if he had said, it is not enough, that God hath advanced you above thousands of your Brethren, but that ye will lift up your selves above Aaron, and seek the Priesthood also? This was the design of the Kabathites.

On the other side, the design of the Reubenites was against the Scepter, verse 12, 13. and Moses sent to call Dathan and Abiram, the Son of Eliab, which said, we will not come up; that is,

we will not come up unto the publick place of Judgment, where *Moses* by debateing with them, might had perswaded them to have desisted from their evil enterprize, and have found mercy. Is it a small thing (said they) that thou hast brought us up out of a Land that floweth with Milk and Honey, to kill us in this Wilderness, except thou make thy self altogether a Prince over us? verse 14. Moreover thou hast not brought us into a Land that floweth with Milk and Honey, or given us Inheritance of Fields and Vineyards: wilt thou put out the eyes of men? We will not come up. Hereby you see that they aimed at the Supream Power.

Now what was the fair Vizard, that they put upon so foul a Face? First they pretend to be great Enemies to Ambition. They said unto *Moses* and *Aaron*, ye take too much upon you; Why lift you up yourselves above the Congregation of the Lord?

2. They

## 2. They cry up the People.

They are an Holy People, all the Congregation, every one of them, and the Lord is among them, Wherefore then lift ye up your selves above the Congregation of the Lord: The Presumption of their own Holiness, brought them to Ambition and Affection of the Priesthood, an Honour that none should take to himself, but he that is called of God, as was Aaron, Hebrews 5. 4.

3. They seem to be very tender of the peoples sufferings.

First, Of what Moses had deprived them, Thou hast brought us up out of a Land flowing with Milk and Honey, to kill us in the Wilderness.

Secondly, In regard of what he had disappointed them, Thou hast not brought us into a Land flowing with Milk and Honey, or given us inheritance of Fields and Vineyards.

Thirdly, They seem to be very zealous of the Peoples liberties. All the Congregation is Holy, fit to govern themselves, let all be levelled, all be equal to the Supream Power, and none be above or under others. Here was their pretence.

4. Consider what was their way of proceeding.

1. It was close and subtle, the *Kohabites* and *Reubenites* being gathered near each other, had opportunity to contrive their **PLOT** closely to cheat the Multitude.

2. Mark their Audaciousness.

First, They stood or rose up in a daring manner, affronting *Moses* to his Face.

Secondly, They gathered themselves together against *Moses* and *Aaron*, they banded themselves and came strongly armed.

3. They spake too saucily to them. *Let us take too much upon you; why lift ye up your selves above the Congregation of the Lord?*

They charge them shamelessly for taking too much upon them; whereas they took no more than God had given them. And for lifting up themselves above the Congregation, when God had lifted them up to it. Yea, *Moses* was very backward to take a Commission from God, and after he had it, complains of his Burden, *Numb. 11* as desiring to be freed from it. Again, they tax them for bring-

ing

ing them out of a Land flowing with Milk and Honey, viz. out of Egypt, wherein their Infants were murdered, and themselves cruelly enslaved. And charged them for not bringing them into a Land flowing with Milk and Honey: Whereas it was their Murmuring and Unbelief that kept them out of Canaan, and shut them up in the Wilderness.

Now consider the Remedy Moses used. First, The Course he took, and there ye may see,

1. That he shewed his utter Detestation of this Wickedness. When Moses heard this, he fell on his Face, as abhorring so foul a Rebellion.

2. He makes a solemn Appeal to the righteous God, &c. He spake unto Korah and all his Company, saying, even to morrow the Lord will shew who are his, and who is holy, by causing him to come near unto him, even him who he hath chosen will he cause to come near unto him.

3. He

Thirdly, He Summon's Korah and his company to the highest Judicature. This do, take the Censers, Korah and his Company, and put fire therein, and put Incense in them before the Lord to morrow: And it shall be, that the man whom the Lord will chuse, he shall be holy, verses 6, 7. As if he had said, ye reject mine Authority, but I am content to plead this cause with you before the Judge of the whole world.

Fourthly, He doth unmask them, verses. 8, 9, 10. Seemeth it a small thing to you, that the God of Israel hath seperated you from the Congregation of Israel to bring you near unto himself, to do the service of the Tabernacle of the Lord, &c. And he hath brought thee near to him, and all thy Brethren, the Sons of Levi with thee, and seek ye the Priesthood also? For which cause both thou and all thy Company are gathered together against the Lord? And what is Aaron that ye murmur against him.

Fifthly,



Fifthly, He sends for Dathan and Abiram, to give an account of their Action: and upon their refusal to come up, he is full of Holy Indignation against their wickedness, and said unto the Lord, *verse 15. Respect not thou their Offering.*

Sixthly, He pleads his own integrity, *I have not taken away one Ash from them, neither have I hurt one of them.*

Seventhly, He prays for the People whom God threatened to destroy upon a sudden, for siding with these Rebels, *verse 22.* And then exhorts the people to withdraw from the Tabernacles of Korah, Dathan and Abiram, lest they be consumed in their sins. And then makes a Declaration to them; *Hereby ye shall know that the Lord hath sent me to do all these works; For I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the Visitation of all men, then the Lord hath not sent me,* *verse 28, 29.*

Now



Now the Success of this course in respect of the Rebels was very dreadful. One part of them the Earth opened it's Mouth, and swallowed them up quick; and the other part of them was consumed with Fire, even those Two Hundred and Fifty Men that presumed to offer Incense.

Now in Respect of the People, the Issue was very strange, though they had seen the hand of God in a strange manner upon these Rebels, yet the People the next day murmured against Moses and Aaron, saying, ye have killed the People of the Lord, Verse 41. Whereupon the Lords Wrath was provoked, and the Plague began; and the Lord smote 14000 of them, though Aaron made all possible speed to get between the dead and the living, to make atonement.

Here are many things to be noted by way of observation.

Observa-

Now

## Observation I.

That the Churches of Christ in this world are subject to many troubles. So Christ himself foretold *John 16*. *In the world ye shall have Tribulation*: The Church in the World is like a Ship on the Sea, and it is nothing strange, to see it tossed with Winds and Waves: Christ's Ships [his Church and Passengers] have in their Sailing more than ordinary storms, *Lament. 1. 12*. *Behold and see, whether any sorrow be like my sorrow, (saith the Church) wherewith the Lord hath afflicted me, in the day of his fierce Anger.* The Ship in its nature is a tumbling and rolling thing, moving too and fro, and by its constitution ordained for motion. The Church triumphant is landed, and is above motion, but the Church militant is afflicted and tossed with Winds and Waves, Storms and Tempests. How many States and Common-Wealths are up and down, now green and flourishing, and anon in their cadency like May-

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flowers?

Flowers ? God doth many times Roll them like Bowls in an Alley : Pride , Excess , Oppression , Injustice , and abounding Iniquity , do put a Bias on the Bowl , that it tumbleth over and over , and God with the touch of his foot ( as I may so speak ) turns the Bowl out of his place . Read the History of the Church , and ye shall find that the Church for one good day of Ease , Peace and Rest , hath had ten or twenty troublesome days of War , Persecution , Division , Plots and Conspiracies . Read the History of the Judges , and of the persecuting and Christian Emperours , and ye shall see what vicissitudes the Church had : It was sometimes up and sometimes down ; they had Ease and Court , and favour but a short time with the godly Emperours .

It is true ; Christ seems sometimes to be asleep , and this much shakes his Childrens Faith , he lies as if he were asleep , that the Passengers may cry aloud to him for help .

God

God sometimes would have his Church brought to a very low Ebb, and to be near unto drowning; and then he stands up for their deliverance; yet not so, but that new Storms may arise at such a time, and in such a Coast as they do not expect. The Church was at a low Ebb in *Egypt*, the Males Children drowned in the River *Nilus*, the tasks of the men multiplied: The Lord with ninescore Plagues cannot rescue his People out of the hands of a Tyrant, God must step in with immediate Omnipotency to pull them out with a stretched out Arm in the tenth Plague.

*Moses* his word of deliverance, and Gods decree of bringing out the People, is now ready to fall to the Ground. The roaring Seas are before them, the Enemy behind them, and Mountains on every side: Is not the Church of God now in great danger?

But then saith *Moses*, stand still, and see the Salvation of God. God divides the Red Sea, for his Redeemed to pass through, and drowns their Enemies. *The Lord shall judge his People, and repent himself for his Servants*: But when? When he seeth their strength is gone, and there is none shut up and left. When the Church hath neither hands nor feet, then God will arise for their help. Christ can Sail against Wind and Tide, and without Wind: He never sinks his Bark, nor breaks his Helm, nor loseth a Passenger, nor misserh his Harbour: though the Winds be strong, and the Sea tempestuous, yet the Port is sure: For this is the promise of him that sits at the Helm, *Isa. 54. 11. O thou afflicted and tossed with Tempest, behold I will lay thy Stones with fair Colours, and lay thy Foundations with Sapphires. Yea, the harbour is near. Behold I come quickly* saith the Lord. In the greatest storm that ever fell on the Church, it could see the Shoar and dry Land, Let the Church remember that she is in the deep, and so prepare for foul weather. The Church of God hath had much

much experience of this Truth in all ages, and happy are they that make a right improve-  
ment thereof.

### Observation II.

2. That in times of vacancy and rest, turbulent Spirits are apt to be working and hatching mischief. When *Israel* was confined to the Wilderness many years, *Korah* and his accomplices fell into this mutiny. When men want grace in their hearts, and business to employ themselves about, their lusts are apt to boyl them up into some mischievous attempts. When Heretical and Anti-Christi-  
an Enemies are Vigilant and Active: Let us be Sober, Watch, and Pray: We have to do with Enemies that are most busie, when we are least Apprehensive of Danger. Those who outrun others in sinful Activity, or rather Turbulency and Unquietness of their Spirits, as they are without peace themselves, So they seek to molest and disturb the peace of others. The Prophet describes them to be like the troubled Sea, which cannot rest.



## Observation III.

That Pride is the cause of Contention, it makes men to overvalue themselves, and undervalue others: Therefore the Romans painted Pride in the form of a Devil, having three Crowns upon his head, one upon another. In the First was written *Transcendo*, I surpass all others, because the proud man thinketh he exceedeth all other men. Therefore saith *Eligio*, Pride is a Vicious Haughtiness, whereby a man despiseth his inferiours, and earnestly busieth himself to rule over his equals, and those also that are above him.

In the second Crown was written, *Non obedio*, I obey no others; for pride would give laws to others, but obey none himself.

In the third was written, *Perturbo*, I trouble all, and sometimes the Pride of some persons troubleth a whole Nation. Prov. 13. 10. Only by Pride cometh Contention; It is the great Incendiary of the World. *Eusebius* sheweth that when the Emperours began to favour the Christi-



Christians, they began to fall out and disagree among themselves.

In the time of the ten famous Persecutions of the Church by the Heathen *Roman* Emperours, it is noted, that after the death of *Valerian*, the Church had rest and prosperity for above forty years: In this time the Church grew exceedingly, and Christians were gracious in the eyes of Emperours, and Presidents; and many Churches were built for them, which prosperity being abused by the Bishops and the Clergy and other Christians unto Pride, and Idleness, strife and Contention; It moved the Lord to scourge them with another (See the tenth Persecution) which began in the nineteenth year of the Emperour *Dioclesian*, which raged very sore, and extended unto this Island, which was then under the government of the *Romans*: *Korah*, *Dathan*, and *Abiram*, though they had a Preheminence above many others, yet the Pride of their Spirits, causeth them to swell against *Moses* and *Aaron*.

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Humility of Spirit is a special means to keep the heart in peace with God, and from breaking out into irregular motions. An humble man blesseth God that he hath raised him above any others, and is not troubled that others are raised higher than himself. Jacob confesseth himself to be less than the least of all God's Mercies. Some think others too high, who think themselves not high enough, Plenty, Riches, and Prosperity, do usually puff men up with Pride, and Pride ingendereth strife and contention. *He that is of a Proud Heart stineth up Strife.* Prov. 18. 27. Some men are contentious to shew that they are men of Spirit, Proud and Hangby Stomach is his name, who dealeth in Proud Wrath. Prov. 21. 24. Some men are violent and wrathful meerly out of Pride, that others may know they are men of mettle. This is proud Wrath, as the wise Man termeth it.

Ambition.

Ambition, Pride, and immoderate desire of greatness moved *Alexandria* the Great to wage War with *Darius* King of *Persia*. This was the Cause of the Civil war between *Cæsar* and *Pompey*, *Sylla* and *Marius*, *Anthony* and *Augustus*. Pride hath been the cause of many Schisms and Divisions in the Church. Hence the *Cormithians* ran into Schisms and Parties, one was for *Paul*, another was for *Apollos*, a third was for *Cephas*, a fourth above all Ministers and Ordinances; he is for Christ alone. Whence arose the strife between *Basil* and *Eusebius* Bishop of *Cæsarea*, and between *Origen* and *Demetrius* Bishop of *Alexandria*: whence arose the stir that *Montanus* *Demetrius*, and *Arrius* made in the Church, whence were the contentions between *Paulinus* and *Flavianus*, *Lucifer* and *Eusebius*; the *Meletians* and *Eustathians*, all at the beginning good Christians, and embracing true Doctrine, yet at last so divided they were, that the one Excommunicated the other, whence was the strife between *Chrysostom* of

*Epiphani* lib. 2.  
*Theodoret* lib. 1.  
 cap. 8.  
*Sozom.* lib. 2. cap.  
 18.

the one part, and Cyril, Theophilus, and Epiphanius of the other about the Burning of Origen's Books, did not all these contentions spring from Pride? whence were the contentions among certain Popes and Popish Bishops, was it not from Pride, was it not about the Supremacy, which ambitious Popes have proudly challenged? Humility is a low Postern, at which the Proud man will not stoop: Heaven is an High City, yet hath but a low Gate, as St. Augustine saith, Peace is Humble, Pride quite overlooks her.

The safest way to keep fire is to rake it up in Embers, and the best way to preserve Peace, is in Humility.

#### Observation IV.

That near Neighbourhood between men of corrupt Principles and working Spirits, is very dangerous to the publick.

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the Kohabites, and Dathan and Abiram with the  
 Kenizzites, were quartered on the South side  
 of the Tabernacle.

This near Situation gave them opportu-  
 nities of frequent coming together, where-  
 by they had an advantage of hatching this  
 wicked P. L. Q. T. against M. O. S. E. S. and  
 A. A. R. O. N.

Confederacy in Evil is strong in Opera-  
 tion. God complaineth, Ezek. 11. 25. of  
 the Prophets of Jerusalem, thus,

There is a Conspiracy of her Prophets in  
 the midst thereof.

The Hebrew for Con-  
 spiracy is from a root *קשר* est ligare col-  
 ligare, & Metapho-  
 or word which signifies to-  
 rice dicitur de ani-  
 bind, to tye together, as *conjurare, facere li-*  
*gam.*  
 Jeremiah 51. 62. Isaiah 49. 16.  
 and metaphorically is refer-  
 red to the minds of men combining together,

as 2 Sam. 25. 31. It is said, that Ahitophel is among the Conspirators with Absalom: Backbiter in Conspirations, his mind with others of his Associates, was United in a Conspiracy against David: So 2 Kings 12. 20. Jehoshaphat his Servants arose and made a Conspiracy: It is in the Original, they conspired a Conspiracy; they were all of one heart and mind, and it was to kill their Master. Being fellow Servants and dwelling together, they had the more opportunities of meeting together to Plot the Destruction of their Master: So the evil Prophets, had a Conspiracy; they met in Jerusalem, they consulted and agreed together to Prophecy the same things, that none should Prophecy otherwise: they made a Conspiracy against the true Prophets, and those that were truly Religious, opposing God and Godliness. Ye may read how they set themselves against Jeremiah, Chap. 26. 8. and stirred up the Princes and People against him: *verse 13.* How they Prophecied the same things, *Jeremiah 23.* Such was the Counsel of Treason a meet Conspiracy, did they





had good Education; are well natured; will prove admirable Instruments of God's glory, and the publick good; but we deceive ourselves in some when they come to high and publick places their evil natures do appear, and they grow worse and worse.

Nero at first for five years carried himself well, like a Lamb; but he was a Lion, and his Lionish disposition shewed it self to the full.

These Princes of the Assembly perverted the end, for which they were ordained of God, and set up by men, in *Miscans* days; the heads of the house of *Jacob*, and the Princes of the House of *Israel* abhorred Judgment, and perverted all equity; They build up *Sion* with Blood, and *Jerusalem* with Iniquity; and for their sins and lakes was *Sion* Plowed as a field; and *Jerusalem* made heaps.

The *Venitian* History informs us, that in a time when the Common-Wealth of Venice was much afflicted

*Baimonti*, *Tepulo*, who issued from a noble family, but bearing a Devilish hatred to his Country, with divers others of the same quality and means, conspired against it, divers of the common people being in pay with the Conspirators, who in the midst of a horrible tempest intermingled with hail and rain, the air being filled with Thunder and Lightening, ran armed to the Pallace, which they assailed, having filled the large Market-Place of *St. Mark* with armed men.

The whole City was quickly in Arms, and there was a sore Fight; the Fight ceased not till such time as the Senate getting the upper hand, the Conspirators were beaten back from the Palace. *Baimonti* returning from his own house through the *Mercers* Street, a woman forth of a Window, threw a Mortar on his head, with which blow he fell

fell half dead to the Ground, and was slain out right by those who persued him; who presently returned to the Palace. Some of the Conspirators which were Patricians by birth, being taken on the Dice Bridge, were by the command of the Prince forthwith beheaded; whereupon that place hath ever since borne the Name of *Mai-pla*. And to extinguish the memory of these wretches, it was decreed in all places to deface the Arms of *Baimonti* and his Complices, their houses were razed to the Ground, and all their Goods confiscated; a Pension was given to the Woman and her *Hair*, who with the blow of the Mortar stayed *Baimonti*.

When *James* the First, King of Scotland, had besieged the Castle of *Roxburgh*, which was ready to be surrendred unto him, the Queen came to the Camp in great haste unto the King, signifying that there was a Conspiracy begun against him, The King thereupon raised the Siege, and returned home.

Now

Now *Walter Stuart*, Earl of *Athol* and head of the Conspiracy, pretending a right to the Crown, procured his Nephew *Robert Stuart*, and his Cousin *Robert Graham* to slay the King. Hereupon the said *Robert Stuart* and *Graham*, came one Evening to the Black Friars in *Perth*, where the King then lay, and by Licence of the Porters, coming into the house, ran up into the Gallery before the Kings Chamber-Door, minding to have staid there till one of the Kings Servants, who was Privy to their wicked purpose, should come to give them entrance into the Chamber; but before the coming of this Traitor, another of the Kings Servants, named *Walter Streaton*, came forth of the Chamber-Door to have fetched Wine for the King, who seeing these two Traitors standing there at the Door, either of them having a long Sword girded to him, he stept back and cryed Treason, but ere he could get within the door to make it fast, they leapt upon him, and slew him there.

Mean while a young Virgin, named *Catherine Douglas*, that was afterward Married to *Alexander Lovel* of *Bolton*, got to the Door and shut it; but because the Bar was away that should have fastened it, she thrust her arm in the place where the Bar should have been put, and being young, and her bones tender, her armes was chrushed asunder, and the door broke up by force. Here-with they entred the Chamber, slaying such of the Seryants as made defence, and then the King himself with many cruel and deadly Wounds. The Queen also was hurt, endeavouring to save the King her Husband. *Patrick Dunbar*, Brother to *George* late Earl of *March*, was left for dead on the floor, by reason of such Wounds as he received in the Kings defence.

#### Observation VI.

That Pride, Envy, and Malice, will make men insolent in their carriage toward those that are of greatest worth, and dignity and desert.



desert. Was ever Nation more obliged to a man, than this People to *Moses*? Did any man carry himself with more Meekness than he did, and more Integrity? But no Dignity and Worth can exempt him from the malice of those whom Pride and Envy hath made more brutish than the Beasts themselves. Ye see how sawcily these men speak to *Moses* and *Aaron*; Ye take too much upon you, Why list ye up your selves above the Congregation of the Lord? How Stubbornly did *Thomas Becket* oppose King *Henry* the Second? How Insolently did *Bonner* and *Gardner*, two Popish Bishops, behave themselves against the Authority of King *Edward* the Sixth? In the beginning of Queen *Elizabeths* Reign, how stubbornly did the Popish Doctors behave themselves in refusing to dispute with the Protestants, according to that order which was prescribed, and refusing to set the Royal Crown upon her Head? No wonder that those who maintain Errours and Lies, audaciously and obstinately against the truth of God, do all shew themselves Presumptuous and

Insolent against Princes and Magistrates. St. Peter calls them, 2 Pet: 20. *Presumptuous and Self-willed.*

Presumptuous, the word is in the Original *τολμητοι*, Men of daring and audacious Spirits, impudently bold or presumptuous. Hereticks, ~~what they want~~ of Truth in their Doctrines, they labour to make up with impudency and boldness, not only against Inferiours, but also against Governours, whom God hath set in his own place, especially where they have got strength on their side. Again saith St. Peter, they are *Self-willed* and *stubborn*, and *refractory* *Αυθαδεις*, Men that will please themselves, and have their own will and way, in despite of Authority. Hereticks and false Teachers, proud, envious, and malicious men, out of self-will Pride, and forwardness, behave themselves audaciously and impudently against their Governours, and will go their own way, because they will.

In all these respects Presumptuous

In the first Reformation in *England*, under K. *Edward the VI*, the Popish Prelates and Clergy (the State having before discarded the Pope) did easily joyn with the Protestants, though not in their Opinions, yet in the publick Service of the Church, and had not the Pope soon after been restored by Queen *Mary* to his former Authority, in all Probability that Faction long since had been ended; but after the Readmission of the Pope, and his having Liberty to tamper with his Party at pleasure, in the Second Reformation by Queen *Elizabeth*, not a Popish Bishop could be perswaded to come to our Church: And this practise hath been continued by the greatest part of the *Recusants*, their Followers, to this Day; notwithstanding our Service be, in it self, less offensive to them, and in no part opposite to any point of their Creed, than that in King *Edwards* was. Thus it pleased their Politick Governours, to preserve and perpetuate the Remains of their party by this utter Breach and Alienation, inhibiting them, not only the reading of the Protestants Books, and repairing to their Churches; but

but also to joyn with them in any Divine Service, by whomsoever, or how lawful soever performed, thereby kindling in them, an extreme hatred and detestation of their opposites.

### Observation VII.

That those that know not how to govern themselves, and are much more unfit to govern others, are apt to despise Government, and labour to destroy it. This ye see here in the Examples of *Korah, Dathan and Abiram*; Loose and Licentious Spirits would have none above them that should have Power to restrain them. Lust and Corruption are Irregularities, which abhor to come under Order. St. Jude saith, v. 8. *They defile the flesh, despise Dominion, and speak evil of Dignities.* They despise not only Men in Authority, but Dominion and Authority it self, cannot endure to be in Subjection to Lawful Authority. And it may be observed, that

that both *St. Peter* and *St. Jude*, do joyn this sin immediately to that Sin of *Uncleanness*, seeming to imply, that when men are given over to *Licentious Walking after the flesh*, in the Lust of *Uncleanness*, it is no wonder if they be ready to shake off due Subjection to the Civil Magistrate ; and desire to be freed from all Restraint of good Laws and good Orders established in the *Common-wealth*, that they may run on in their desolute and disorderly Courses: Doth it not seem a Light Matter to Men of *Papish Spirits* to despise Government, and to trample upon Laws ? What else did Pope *Alexander III.* when he trode upon the Neck of the Emperor *Frederick Barbarossa*, who was his Lord and Prince, abusing the Sacred Scripture also, and turning it into a by-word of reproach against his Sovereign, saying, *Thou shalt tread upon the Lion and the Adder, the young Lion and the Adder shalt thou trample under feet.*

How

How did Pope *Celestine III.* despise Government and Dominion, when he Crowned the Emperor *Henry VI.* with his Feet, and with his Foot struck the Crown from his Head again? or Pope *Adrian*, that made the Emperor *Henry IV.* stand barefoot a long time at his Gate in cold Weather?

What is it but to despise Government; to depose Kings from their Thrones (if they cross the Popes Will) and to discharge their Subjects from their Duty and Allegiance? Is it not a point of Anti-Christian and High Contempt of Government, when a Pope shall expect, that the Emperor, his Lord and Prince should hold his Stirrop, and then chide him for not holding it at the right side? The Apostle goeth on, and having shewed the Root of this Contempt of Government, viz. *Presumption and Self-will*, he sheweth some Fruits of it also: They are not afraid to speak evil of Dignities: The words in the Original are very weighty, *δοξας οὐ τρέμουντες βλασφημοῦντες*, they tremble not to blaspheme *Glories*; they tremble not; whereby he implyeth,



eth, that this is a Sin to be trembled at, viz. This Reproaching of Men, placed in Eminent Dignity, and that Men they themselves to be given over to a strange height of wickedness, when they are not afraid to open their Mouths in reproachful Terms against such: Then it is called *Blaspheming*, because Princes are called *Gods*, and are in the place of God here on Earth, God having communicated unto them some part of his Authority and Command over their Brethren by his word, as by a Commission dated in the Court of Heaven: And in that respect their Persons are in a manner *Sacred*, and it is a petty blasphemy to reproach them. The Apostle calls them *Men*, *Glories*, and so one translates it, *gloria preclentes*, Men eminent in Glory: And Beza, tho he translates it, *Dignitates* (as our English also) yet in his notes he doth Paraphrase thus, *Augusta Majestate preclentes*, men endued with eminent majesty. This shews what great things may be attributed to Princes and Rulers without flattery, so that we do not exceed the bounds which the word of God hath sett

Curse not the King, nor not in thy secret thought,  
 Let it be known. This is one strong argument, that  
 the Lord doth Reign throughout the Earth,  
 who though he doth sometimes permit the  
 corruptions of men to break out into disor-  
 ders, yet he doth so far overrule them, as  
 to preserve some order in the Societies of men.  
 We have cause to bless God, that though our  
 Government hath suffered so many convulsi-  
 ons in our days, yet he hath not suffered it  
 to be utterly confounded. If we look upon  
 men we are apt to complain of many things,  
 but if we look up to God, we have cause to  
 thankfull that things are no worse.

### Observation VIII.

It is no new thing for men of loose prin-  
 ciples to cry down Magistrate and Ministry,  
 as these men would down with both at once.  
 These men that would level us in Church  
 and State, do not act without a Precedent.  
 King and his company have shewed them the  
 way. And I know not any thing doth exceed

Satan

Satan alone in his design than a good Magistrate and a faithful Ministry, and therefore Satan labours; first to exalt them, which if he cannot do, then to disparage them, and alienate the People from them. What is Korah's title? First, the People are holy all and every one, and then they are the Congregation of the Lord, &c. And then here is the inference, that when no need of Magistracy, they need not the Government of a man that have the Lord among them to govern them.

1. They are an holy People, they know how to govern themselves, they need not a Magistrate to keep them in order. But tho it be granted, that they are outwardly Holy, as being dedicated to God, and separated from all Nations in the World; yet many of them were inwardly and really unholy, and generally they were a self-seeking People, more apt to be governed rather than to govern without Government.

I suppose that our Enemies of Government, will not use altogether Korah's Plea, they will not plead that all the People are Holy. But they go another way: The Supreme Power (say they) is originally in the People, and why would they suffer any one single Person to rule over them?

*Resp.* Should it be granted, that the power at the first was originally in the People, yet to invest the body of the People with the whole Power, what doth this favour of but Frenzy, Anarchy, and Madness, and would soon turn to the ruine of that People, that should make the tryal of it, and run the hazard of so woful an experiment. Many Histories inform us, how the multitude have always been desirous of change in Government. *Livy* makes mention of the Citizens of *Capua*, that being gathered together in a mutinous manner, would needs depose the Senate, and being weary of their Government, agreed to put them to death. But *Pacupius*

*Livy, Decad. 3.  
lib. 3.*

*Cala-*

Calvin the head Magistrate, being willing to save them, when they had passed sentence upon one of them; to have him Executed, had them first in his head to chuse a good and righteous Senatour. At the first they were all silent; not knowing how to find a better: After, when some odd fellow of the crew, past all shame and reverence, seemed to nominate one to succeed; by and by they grew to loud words and great noises; some said flatly they knew not the man, others laid heinous things to his charge, some said he was of a base beggarly condition; others objected his trade and way of living. Thus they grew more and more vehement upon the proposals of a second and third to their choice. Whereupon they bethought themselves, and repented of what they had done already, considering how much they failed, and were to seek upon every new Election; and so at length they were content to keep their old Senators still. Just so it is with the many-headed multitude, as changeable, unconstant, and variable as the weather, never at any certainty, dis-

discontented with the present Government, which if changed for another, they would like no better; weary of present things, affecting change and alteration; either they serve basely, or rule proudly.

As for liberty, that is the mean between them both; they have neither the skill to despise with reason, nor the grace to entertain in any proportionable measure, *Sir Wm. Raleigh's History of the world.* as one saith. But what say our Church Levellers, the people are all holy, what need there be any one to teach them? they can teach themselves; the Church are all Saints, they all know the Lord, from the greatest to the least; what need is there then of any such thing as the ministerial Office, *Heb. 8. 11.* They have received of God an Unction, or an anointing which teacheth them; and need not that any man should teach them, *1 John 2. 27.*

Resp.



( 47 )  
By *Uction* and *Anointing* is meant  
the Spirit and his Graces, so called, because  
they are the *Uction* wherewith Christ and  
his Members are Anointed. Now to con-  
clude from hence, that the Ministry and the  
Ordinances are not necessary; But only the  
immediate teachings of the Spirit, is a con-  
clusion never intended by the Spirit of God.  
First, because this would be contrary to his  
own Institutions and Commands, and so  
make God to contradict himself: For God  
hath set up the Ministry, to teach, edify, and  
perfect Saints, he hath commanded them to  
Preach in season and out of season. God pro-  
hibits us to despise Prophecyng. He threa-  
tens Damnation to such as shall neglect to  
hear the Gospel Preached. To what end  
hath God appointed and commanded these  
things, if his mind be, that we shall be im-  
mediately taught of God by the Spirit.

2dly. St. John himself makes this evident  
to be his meaning, 1 John 5. 13. *These things  
have I written unto you that believe on the Name of  
the*



## Observation IX.

That those that are the greatest Deceivers of the people, do often pretend most Zeal for the Peoples Liberty : So we see here in *Korah* and his Company, *St. Peter* saith, *2 Pet. 2. 3.* of false Teachers, that through Covetousness by feigned Words they make Merchandize of those whom they seduce. Doth not the Scripture among divers kinds of Merchandize in the Ware-house of the Whore of *Babylon*, number the Souls of men ? *Rev. 18. 19.* Hereticks for Gain by feigned Words do sell the Souls of Men to the Devil ; by fair pretences they draw Men into damnable Heresies, &c. Pernicious Practises, and into the way of Destruction.

H

Obser-

## IX. Observation

That the true Zeal be not great, but great Zeal is with great Dilection. This is the main thing intended in the first two great Observations of the Master. That it is usual with evil Men; so draw false Conclusions from true Premises. What was the ground Kerb went upon? That all the Lord's People were Holy; every one of them. This is true according to Scripture, in a Sense externally holy, as a people professing the Lord to be their God. But what was the Conclusion they drew from hence, it was that therefore Moses and Aaron sought too much upon them, and that there was no need of Magistrary or Ministry. Take heed of sudden Entertaining any New Doctrine though it seem to be countenanced by some Scripture misapplied.

## Observation XL

That true Zeal doth oppose great Sins with great Detestation. This mutiny tended to destroy those two great Ordinances of the Magistracy and Ministry, and to bring confusion into the Church and Commonwealth of Israel, and to provoke the Wrath of God against them. And therefore Moses, though he mocketh Man upon Earth, yet he was far from coldness and neutrality. In this respect he was full of Zeal, he falls upon his Face in Detestation of so foul a Rebellion, and was very wrath with them. True Zeal is proportioned to the Object. The greater the Sin is against which it is set, the more it is stirred, is as fervent as the Cause requireth, it is governed by true prudence or discretion, and proceeds with caution. A true Christian minister is as a skilful Rider doth his Horse, making use of the mettle of his Horse, suitable to the Use he hath of him. True Zeal mindeth the Cause, and according to the Importance of that, riseth or falleth as the Tide, which followeth the course of the Moon.

## Observation XII.

That it is true Wildom to undertake such a Cause, and so to manage it, that whatsoever opposition may arise, a man may confidently and safely appeal to the righteous God. So it was with Moses, he had undertaken an extraordinary Work, and he had managed it in an extraordinary way; yet such was his carriage in it, that he approveth himself to God. And then if men did offend him, scorn and resist him; here was his comfort, that his witness was in Heaven, though Men did condemn him, yet God did justify him. Carnal Wildom thinks it best for men to engage in such a Cause, and so to carry themselves, that men may be pleased with them; but it is cold comfort to a Prisoner at the bar, that some ignorant persons standing by, shall acquit him, and the Judge on the Bench shall condemn him: A good cause and an evil Conscience are so unsuitably match'd, that some sleight occasion of discontent is enough to divorce them.

O b s e r v



## Observation XIII.

That evil Men are apt falsely to object things against their Betters, which may truly be retorted upon themselves. These Men say to Moses and Aaron, Ye take too much upon you, which Moses returns unto them, v. 7. ye take too much upon you ye Sons of Levi, and justly accuseth them for meddling with things too high for them, which the Lord had never called them to, 1 Reg. 18. 17, 18. Abai saith unto Elisha, Art thou he that troublest Israel? The Prophet retorteth this upon him, because of his Abominations. The Pharisees charge Christs Disciples for transgressing the Traditions of the Elders: To whom Christ answereth, why do ye also transgress the Commandments of God by your Traditions?

O  
Observation XIV.

That evil Men, pretending only to quarrel  
 with men, do many times rise up against God.  
 These Ministers pretended to rise up against  
 Moses and Aaron, but Moses tells them, that  
 they are risen up against God. That they were  
 gathered together against the Lord. What is it  
 that they are against him? When by the  
 Providence of God, Men are placed in the  
 Magistracy and Ministry, and engaged in it, and  
 so faithfully in their places. Those that stand  
 against them, do stand against the God of  
 Heaven, denying his Preogative, and whose  
 Right it is to pull down one and set up another:  
 Therefore when Men rise up against such, the  
 Lord vindicates his own Authority, and exalts  
 his own Name.

Observation XV.  
VIZ. NOBIS

That undervaluing of Gods Mercies makes  
 Men unthankful for them, and discontented  
 at their present Condition. As Josiah said unto Kio-  
 dah, I see that it is a small thing to you; that the God  
 of Israel hath separated you from the Congregation of  
 Israel: yet being you hear to himself, to do the Service  
 of the Tabernacle of the Lords, and to go off and before  
 the Congregation, to minister unto them: And he hath  
 brought thee near to himself, and all thy Brethren,  
 the Sons of Levi, which thee, and seek ye the Priest  
 hood also? When great Mercies are undervalu-  
 ed by evil Men, God hath little Thanks, and  
 Men have little Content. Heaven, denying  
 Right is to pull down one and set up another:  
 Therefore when Men rise up against such, the  
 Lord vindicates his own Authority, and exalts  
 his own Name.

Obser-

Obser-

## Observation XVI,

IIVX nonaviesO

That Evil and Unthankful Men are soon apt  
 to forget those Miseries, out of which the Lord  
 hath deliver'd them. The former on 173. 511  
 Egypt a Land flowing with Milk and Honey  
 They speak not of the cruel Bondage they were  
 kept in, that rigorous Servitude, that made  
 them weary of their Lives. Now they talk  
 as if God and Moses had done nothing for them,  
 but deprived them of many comforts they had  
 there. How many men do soon forget those  
 dangers, miseries, and fears out of which  
 God hath deliver'd them? Such forgetfulness  
 is displeasing to God. thou art guilty of wronging the Multitude.  
 False Teachers are said to speak swelling Words,  
 full of vanity, & Puff. Heretics love to  
 speak in a lofty strain, to amaze the ignorant.  
 With what great swelling Words do the Popish  
 Hierarchy forth the Pope's unquench'd lamp,  
 and the glory of their Church; How do they

## Observation XVII.

That those that undertake to maintain the  
 Cause, who are not of the same mind as  
 maintainers, they will not stand by the  
 words, they will not stand by the words,  
 only before the people, who are apt to be ta-  
 ken in by words which mislead.

Some are of opinion that the words of  
 Judas, who said, I am not of the same mind as  
 maintainers, they will not stand by the  
 words, they will not stand by the words,  
 the people have lost their eyes, they are  
 then are guilty of wronging the Multitude.  
 Also Teachers are said to speak swelling words,  
 full of vanity, as if they were the lords to  
 speak in a lofty strain, to entice the ignorant  
 With what great swelling words do the Popish  
 Ministers set forth the Popes usurped Supremacy,  
 and the glory of their Church. How do they





qually accused *Alimelech* the Priest of Conspi-  
ring with *Dothan* against the King, because  
he longed of the Lord for him, gave him  
bread, and the Sword of *Goliath*. This should  
teach us not to be too hasty in entertaining false  
reports, nor men of worth and eminency.

Observation XIX.

Here ye may observe Gods severity against  
the Rebels and Traitors, who rose up against  
*Moses* and *Aaron*, Enemies to Magistracy and  
Ministry. The ground clave under them, that was  
under them, and the earth opened her mouth,  
and swallowed them up, and their houses,  
and all the men that appertained unto *Korah*,  
and all their goods: they and all that apper-  
tained to them, went down alive into the pit, and  
the earth closed upon them, and they perished  
from among the Congregation. And all Israel that  
were round about them, fled at the cry of them;  
for they said, lest the earth swallow us up also.  
And there came out a fire from the Lord, and  
consumed the two hundred, and they made  
offer Incense.

will be as to the punishment of the wicked in the  
 God's punishments on the wicked are of three  
 sorts, *Temporal*, *Internal*, *Eternal*. For immediate  
 punishment is a punishment which is inflicted on the  
 soul. *Temporal*, either when he doth it by  
 ordinary means extraordinarily stirred up. The  
 servants of *Amon* conspired against him, and  
 slew the King in his own house, and the peo-  
 ple of the land slew all them that had conspi-  
 red against King *Amon* 2 Reg. 21, 23, 24. Or  
 by means which man cannot use, as *Miriam*  
 was smitten with Leprosy for murmuring a-  
 gainst *Moses*, *Numbers* 12, 10. This punishment  
 was memorable both for the wickedness and  
 severity of it, wherefore it is after said, *Re-  
 member what the Lord thy God did to *Miriam*, when  
 she came forth out of Egypt*, Deut. 24.  
*Abraham* was hanged by the same tree upon  
 an Oak and smitten by *Isaac*, and here I have  
 shewn you how severely God dwells with the  
 wicked and his company.

2dly, *Internally*, in Conscience, such as will  
 not labour for Conscience sake, *Rom. 14. 23.*, nor  
 submit for the Lords sake, and deprived of a  
 good Conscience, which is a continual feast.

3dly, *Eternal punishment*, sedition is one of  
 the works of the Flesh, a sin that keeps a man  
 out of Heaven without Repentance. *Gal. 5.*  
*19. 29.* They that resist this ordinance of God, shall  
 receive to themselves damnation. *Rom. 12. 2.*

As these men are odious to God, so like-  
 wise they are odious to men. No man will  
 fight a Tyrant. When *Vannus* his Soldiers  
 had slain him, thinking to please *Sejanus*, and  
 get a reward (in that *Kaiser* had staid up  
 Spain for fourteen years together against Rome)  
 they had nothing but this answer for cold com-  
 fort. *Namque placuisse Imperatorem a suis Mili-  
 tibus interfecti*, that is never pleased the Romans  
 to have an Emperor killed by his Soldiers.  
*Selymus* the Grand Seignior, having hired his  
 Physician to poison his father *Bajazet*, he af-  
 terward cut off his head, lest he would be hi-

red

red to do the like against him. Philip of Ma-  
cedon made use of Traytors to bring his matters  
to pass by, but hated them extremely afterwards.  
When *Aspithes* was that he betrayed the City of  
*Olynthus* to him, he reprehended that the Traitors  
were called by the Macedonians *Prosterns*,  
he answered by the Macedonians as plain Greek  
fellowship, *Walling* every obliquely, in a proper  
name, calling a Spade a Spade. The Ro-  
mans having taken *Aspithes* about three hun-  
dred Traytors were taken alive. Many of them  
ly after their coming to *Rome*, were by the  
Commanders of the war brought to the  
Market place, where they were supplicated  
and in the end their heads were struck off  
after the manner of their Country.

The Emperor *Charles IV.* in his war against  
Philip of *Armenia*, corrupted three of his Cap-  
tains with promise of great reward if they  
would betray Philip into his hands, by making  
him see through false fear, they did it, and re-  
ceived the promised reward.

The Emperour hath provided for them a  
 mighty Mass of Counters of Money, which  
 he gave them in their returning, after which Com-  
 plained that they were deceived with Coun-  
 terfeit Coyn, the Emperour answered by word  
 that he would not be so easily deceived, that counters  
 false Coyn was an ancient reward for soldiers  
 false Knaves, yf false Coyn for a false Work  
 of the T. shes & shes & gnills, calling  
 John Justin of Count having betrayed Con-  
 stantine the Mahomet upon condition, that  
 he should make him King thereof under him  
 he made him King thereof, but he scorned  
 him most Royally, but within three dayes af-  
 ter the matter of their Counters  
 Panfianus having received five hundred Ta-  
 lents of Gold of Xerxes to betray Sparta  
 his Father, when he fled into a Tem-  
 ple to save himself, caused the Gates of the  
 Temple to be walled up, and so he died of  
 hunger, whose body his Mother caused to be  
 cast to the Dogs, and would not bury it.

All men hate Traitors, & yet faithful men are affected towards Traitors, who are driven of necessity to using as much as the poison of a Viper, & so they will destroy the poison, but hate the poisonous Creature. So many that willingly make use of the Traitor, do hate the Traitor.



now thus they require them. They repine more  
 at the loss of a few than at the saving of them  
 selves, and many thousands yet more. Mur-  
 muring in Scripture is called by the Name of  
**Rebellion**. After this murmuring of the people  
 against **Moses** and **Aaron** in the sixth Chapter, v.  
 10. The Lord said unto **Moses**, bring **Aaron's**  
 Rod again before the Testimony to be kept  
 for a Token against the Rebels against God, to  
 murmur is to have a heart rising against the  
 Lord. A general Discontent and Murmuring  
 in a Nation is usually the Forerunner of Rebel-  
 lion, and **Murmuring** is the root of **Rebell**  
**lion against God**. **Genesis** saith, That **Mur**  
**murings** shall enter into Judgment with **God's** guilt  
 is Confessed the Evil of **Murmuring**.  
**Psalm** 106 is a great piece of Folly to murmuring  
 at any of **God's** Dispensations with us, and  
**God** at one time or other, will shew such Men  
 their Folly, who is great Vanity to think we can  
 redress any Evils by our own Wisdom, for we  
 can make straight that which **God** hath made crooked,  
**Ecclesiastes** 13. 10. More easy is it murmuring, sayde bad

deprive your selves of the comfort and sweet-  
 nels of all your Enjoyments. If it be a pleasant  
 thing to be thankful, then on the contrary, it is  
 an unpleasant thing to be murmuring. And let  
 me add, if you let loose your Tongues to mur-  
 mur against Magistracy and Ministry, and any  
 of Gods Instruments, God hath an Ear to hear  
 all your Murmurings, *Exod. 16. 6, 7.* The *Israe-*  
*lites* murmured against *Moses* and *Aaron*; but  
 say they to the people. *In the Morning ye shall see*  
*the Glory of the Lord,* for that he heareth your mur-  
 murings against the Lord. And what are we, that  
 ye murmur against us, *verse 8.* Ye murmur not so  
 much against us, as against the Lord. There-  
 fore *St. Paul* gives us a *Caveat*, to take heed of  
 murmuring, Neither murmur ye, as some of them al-  
 so murmured, and were destroyed of the destroyer.  
 The *Israelites* no sooner brake out into this Sin  
 after the death of *Korah* and his Confederates,  
 but God sent the Plague among them, that de-  
 stroyed Fourteen thousand and seven hundred,  
 beside them that dyed in the matter of *Korah*.

And

And now I wish that that Scripture, *Psal.*  
*29.* last may be made good this day; That all  
 that erred in spirit shall come to understanding; and  
 they that murmured shall learn Doctrine. To mur-  
 mur at Gods Providences, is very prejudicial  
 to us. *Seneca* tells us, that *Caesar* having pre-  
 pared a great Feast for his Nobles and Friends,  
 the day fell out to be very wet, that nothing  
 could be done to the honour of that meeting;  
*Caesar* being greatly displeased, willed all them  
 that had bows, to shoot up their Arrows at  
*Jupiter* (then their chief God) in defiance of  
 him for that rainy weather; which they did ac-  
 cordingly. But the Arrows fell short of Hea-  
 ven, and falling upon their own heads, ma-  
 ny of them were sorely wounded; so by our  
 murmuring against our Rulers, or against any  
 of Gods Providences, we hurt not him at all,  
 but they will light on our own heads, and  
 wound us dangerously. Let us all study peace,  
 and live peaceably, and labour to make up  
 those unhappy breaches that are among us.

Tacitus in the Life of Agricola his Father-in-Law, describing the Barbarous, Chivly and Resolutions of the Britains in that time observeth this also, that they were then drawn into divers petty Factions, and the greater advantage that the Romans had against that our Warlike Nation, was, That they had no Common Council; They did not consult together but each City fought against their Neighbours, (saith one) *lingulis pugnantes*, (saith he) *univerſis vicinorum* whilst one by one fought, all are overcome. And it is much to be feared, That the Romans are again ready to set foot into our Land, they expect to get ground by our homebred Factions and Divisions; so that the Pope hath now hopes of a great Harvest in England: And how can we think the Church of England can stand (saith one) when there be Siziers and Confizers, so many Cutters and Carvers of her Members? Moreover let us all be content with that Condition in the World, which God hath allotted us, keeping our selves within our due Bounds.

There's

There's a notable Story for this in *Plutarch*,  
in the Life of *Pyrhus*. One *Cineas* advised him  
to desist from the Wars with the *Romans*.

May it please your Majesty, saith he, it is re-  
ported that the *Romans* are Good Men of War,  
and if it please the Gods we do overcome them  
what Benefit shall we have of that Victory?

*Pyrhus* answered him, we shall then soon con-  
quer all *Italy* with ease. *Cineas* replied, it is  
probable it may be as your Highness speaketh,  
but when we have won *Italy* will our Wars  
be then at an end? If the Gods were pleased,

said *Pyrhus*, That the Victory were achieved  
then might we afterwards go into *Africa* and so  
to *Carthage*. But when we have gotten all into  
our hands, said *Cineas*, What shall we do then?

Then *Pyrhus* laughing said we will then be  
quiet, and take our ease, and eat, drink and  
be merry every day. To whom *Cineas* return-

ed saying, and what hindreth us now from be-  
ing merry together, and at quiet, like we en-  
joy that presently without further cost, travel  
and trouble, which we should seek for abroad,  
with

with so much danger and Bloodshedding. So how quietly and comfortably might men live together, could they be content with their present Condition, did not the corruption of their hearts swell them into Discontent, Pride and Faction; Making them to transgress the Bounds, wherein God hath placed them. Now the Lord of Peace give us Peace, all ways, by all means.

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FINIS.

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